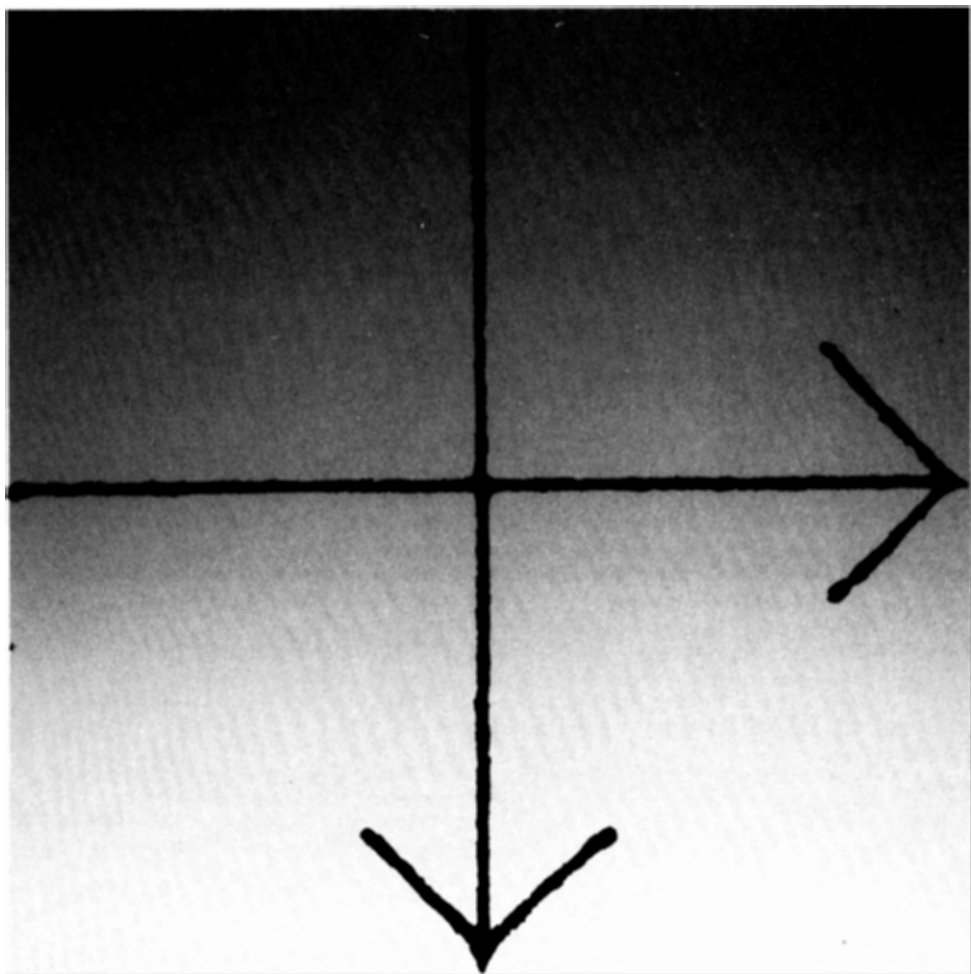


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AIM & SCOPE

Diachronica has been established as a forum for the exchange and synthesis of information concerning all aspects of Historical Linguistics and pertaining to all language families. Both theory-oriented and data-oriented contributions are welcome. In order to ensure competence in all areas of research the editors are assisted by a large and distinguished international Editorial Advisory Board, whose members are consulted in the evaluation of manuscripts and in the approval of material for publication in the journal.

Diachronica appears twice a year (in Spring and Fall), each issue consisting of between 3-5 articles, a review article, 5-10 reviews, a miscellanea section carrying notes and queries, discussions and reports, and a publications received rubric, which provides capsule information on recent works in the field.

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Typology, Relationship, and Time. Edited by Vitalij V. Shevoroshkin and Thomas L. Markey. Ann Arbor: Karoma Publishers, 1986. Pp. xlv, 120.

Reviewed by ALLAN R. BOMHARD, *Boston, Massachusetts*

This book came into being through a proposal by one of the editors (Markey) that the other editor (Shevoroshkin) "make a selection of what he considered the best of recent pro and con Soviet work on or about Nostratic and that the two then translate, edit, and preface the resulting collection for publication." What finally emerged in the collection is mostly a group of articles published in the Soviet Union over the past two decades discussing the (mostly posthumously published) work of V. M. Illič-Svityč on Nostratic. To a far lesser extent, the work of A. B. Dolgopol'skij is also discussed.

The book begins with a Foreword, the first part of which appears to have been written by Markey alone, and the second part by Shevoroshkin alone. In the second and longest part, Shevoroshkin begins by giving a brief history of the development of Illič-Svityč's (and Dolgopol'skij's) ideas on Nostratic and expresses strong support for the Nostratic Theory in general and for Illič-Svityč's work in particular. He then makes three proposals of his own: (1) the Proto-Indo-European system of stops should be re-interpreted as *Th, *T, *D (from Nostratic *T', *T, *D respectively), (2) Proto-Indo-European had 'strong' laryngeals as well as "weak" laryngeals (the so-called "strong" laryngeals survived in Hittite/Luwian, while the so-called 'weak' laryngeals were lost), and (3) the laryngeals did not affect the quality (timbre) of contiguous vowels. Let us look more closely at each of these proposals.

(1) Shevoroshkin's ideas concerning Proto-Indo-European consonantism are not all that different from the proposals made by Joseph Emonds. Where he runs into trouble is in trying to derive his revised system from Proto-Nostratic. One would like to know how the glottalized series became voiceless aspirates in Proto-

Indo-European without merging with the plain voiceless stops somewhere along the way. When one tries to work through various scenarios to arrive at Shevoroshkin's revised Proto-Indo-European system from its alleged Proto-Nostratic antecedent, one runs into roadblocks at every turn. In other words, you cannot get there from here.¹

(2) On the surface, Shevoroshkin's theories concerning 'strong' laryngeals and 'weak' laryngeals in Proto-Indo-European appear intriguing. The problem is that the data do not fit the theory.

(3) In order to be able to judge Shevoroshkin's theories concerning whether or not laryngeals changed the quality of contiguous vowels, one would have to know what phonetic properties he would assign to the laryngeals he posits. As long as he operates with cover symbols and employs ambiguous terminology, it is not possible to form an opinion one way or the other about the validity of his proposals.

Finally, Shevoroshkin bitterly attacks the work of Bomhard (1984) in highly emotional, intemperate language that can only be described as embarrassing. The discussion of Bomhard's work is characterized by outright misrepresentation. One gets the impression that Shevoroshkin did not read Bomhard's book through carefully or that, if he did, he did not understand what he read. Rather than engage in a lengthy rebuttal, the reader is invited to look at Bomhard's book for him/herself. As for the emotional nature of Shevoroshkin's attack on Bomhard, we may quote from Bertrand Russell (1976:116) and let it go at that:

If an opinion contrary to your own makes you angry, that is a sign that you are subconsciously aware of having no good reason for thinking as you do. If some one maintains that two and two are five, or that Iceland is on the equator, you feel pity rather than anger, unless you know so little about arithmetic or geography that his opinion shakes your own contrary conviction. The most savage controversies are those about matters as to which there is no good evidence either way. Persecution is used in theology, not in arithmetic, because in arithmetic there is knowledge, but in theology there is only opinion. So whenever you find yourself getting angry about a difference of opinion, be on your guard; you will probably find, on examination, that your belief is going beyond what the evidence warrants.

We can now consider, in turn, each paper in the collection:

V. V. Ivanov: "Proto-Languages as Objects of Scientific Description." (1980).

This paper is divided into three sections. In the first section ("The Difference between a Proto-Language and a Mere System of Correspondences"), Ivanov begins by outlining the methodology by which a system of correspondences is used to reconstruct a proto-language. He notes that correspondences may be the result of borrowings. Such cases cannot be used to establish genetic relationship but, rather, result from prolonged contact between two or more languages, which may or may not be otherwise related. Ivanov then considers two examples of correspondences between grammatical systems which cannot be explained by language contact: (1) the similarity between the earliest secondary verbal endings reconstructed for Proto-Indo-European and those assumed for Proto-Kartvelian and (2) the similarity of heterocclisis in neuter (inanimate) nouns in Indo-European and Dravidian. According to Ivanov, both of these examples can be explained within the framework of the Nostratic Hypothesis. Ivanov concludes this section by expressing strong support for the Nostratic Hypothesis, particularly the version of this theory advocated by Illič-Svityč. Ivanov claims that the similarities between the various branches of Nostratic are not due to borrowing but are, on the contrary, indicative of genetic relationship. My one comment here is that I would have liked to have seen more examples and more discussion: what Ivanov has to say is extremely exciting, but he teases us by whetting our appetites and then sending us home hungry.

In the second section ("The Distinction between Proto-Languages and Intermediate Stages of Dialectal Evolution: The Problem of Minimizing the Number of Proto-Languages"), Ivanov seeks to answer the question of how many proto-languages can and/or should be posited for the prehistory of every single language in the world. He presents several arguments against the Indo-Hittite Hypothesis to support his view that nothing is gained by positing more proto-languages than is warranted by the evidence. While I agree in the main with the point he is trying to make, I think it necessary to mention that Ivanov's position regarding the placing of the Anatolian languages² within Indo-European is by no means universally accepted. On the contrary, while recognizing that the Anatolian languages have innovated in a number of areas, there are some scholars who find in the many archaic features preserved by the Anatolian languages sufficient evidence to suggest that these languages became

separated from the mainstream of Indo-European at a very early date. Next, Ivanov discusses the difficulties involved in trying to determine the exact internal boundaries that delineate a language as distinct from a dialect. He formulates a general principle that one should always attempt to minimize the number of languages and should not consider as independent languages those dialects that have become severed from the main speech community or other cases in which specific social and cultural-historical conditions did not conspire to designate a dialect as an independent language. According to Ivanov, not only should we minimize the number of languages, but we should also minimize the number of intermediary proto-languages.

In the final section ("The Descriptive Strength of a Proto-Language"), Ivanov discusses the need to include the principal proto-languages in any survey dealing with "The Languages of the World." He notes specifically that the inclusion of entries covering all of the principal proto-languages will permit one to substantially clarify the description of individual languages.

It is quite clear from the thrust of his argumentation that Ivanov belongs to the school of Linguistics that views reconstructed languages as real languages that existed at a particular point in time and not as a mere set of correspondences. This is a position that I would wholeheartedly endorse.³

This paper, though interesting in its own right, is really not on or about Nostratic. Rather, it deals specifically with the reconstruction of proto-languages, with the question of how many proto-languages should be posited, and with how proto-languages can be utilized. No doubt, Ivanov's paper was included in this collection solely because he used Nostratic examples to illustrate the points under discussion.

Aaron B. Dolgopolsky. "A Probabilistic Hypothesis concerning the Oldest Relationship among the Language Families of Northern Eurasia." (1964).

In an Introductory Note written especially for the English language version of this paper included in the present collection, Dolgopolsky (Dolgopol'skij) explains that this paper was written over two decades ago and that several of the examples should now be discarded in view of subsequent research. Consequently, he asks that readers regard this paper not as an etymological one but as a methodological one instead.

Dolgopolsky starts out by proposing a procedure for proving putative genetic relationship between languages. In par-

ticular, he recommends two approaches: (1) comparison of several languages and (2) statistical selection of semantic values represented by morphemes which are relatively impervious to change. He elaborates on each of these approaches, especially the latter. Dolgopolsky's second approach is reminiscent of the technique known as lexicostatistical glottochronology championed by Morris Swadesh and is thus subject to the same reservations which many linguists have expressed about glottochronology in general.

Dolgopolsky selects a list of fifteen semantic values ranked according to their degree of morphemic stability and then compares examples from Indo-European, Hamito-Semitic (Afroasiatic), Uralic, Altaic, Chukchee-Kamchatkan, and Kartvelian in light of these fifteen categories. As is to be expected from a pioneering effort such as this, some of the examples are quite good, while others are best forgotten. After analyzing these data, Dolgopolsky concludes that the correspondences cannot be explained by either chance or borrowing but, on the contrary, point to genetic relationship.

This is the only paper in the collection that presents original research on the Nostratic Hypothesis. All of the other papers (except that of Gamkrelidze and Ivanov, which really does not belong in this collection), in one way or another, merely comment on the research done by others.

V. V. Ivanov. Review of Illič-Svityč, *Opyt sravnenija nostratičeskix jazykov (semitoxamitskij, kartvel'skij, indoevropskij, ural'skij, dravidijskij, altajskij)*. Vol. I. (1972).

V. V. Ivanov. Review of Illič-Svityč, *Opyt sravnenija nostratičeskix jazykov (semitoxamitskij, kartvel'skij, indoevropskij, ural'skij, dravidijskij, altajskij)*. Vol. II. (1977).

These two papers are best considered together since both deal with V. M. Illič-Svityč's posthumously published comparative Nostratic dictionary (which is still in the process of publication).

Ivanov's reviews of Illič-Svityč's work are extremely positive. He points out that Illič-Svityč's work differs from earlier attempts by the exceptional precision of his methodology, which can be seen from his scrupulous selection of material and the exhaustiveness of his preliminary investigations of data from within the language families that are compared. Ivanov notes, moreover, that Illič-Svityč's work demonstrates the explanatory power of the Nostratic Hypo-

thesis by showing that a large number of facts which remained inexplicable within the framework of a given language family can be explained from the larger Nostratic perspective. Ivanov then backs up this assertion with several convincing examples. I endorse Ivanov's enthusiasm, though I do not necessarily agree with all of Illič-Svityč's proposals.

B. A. Serebrennikov. "On the So-called 'Nostratic' Languages." (1983).

Serebrennikov is highly critical of Illič-Svityč's work. In spite of the fact that Serebrennikov's paper contains several factual errors (pointed out by the editors of this collection), his criticisms merit careful consideration.

Serebrennikov remarks that current linguistic investigation is attempting to establish macrophyla that include an extraordinarily large number of languages. This endeavor is based on three principles:

- (1) The unification of a vast number of languages into one macrofamily broadens the framework of historical and developmental perspectives enormously.
- (2) The greater the number of genetically related languages in a given family, the more probable the preservation of some exceedingly ancient archaisms.
- (3) The discovery of large macrofamilies could contribute to a more refined definition of the geographical displacement of related languages in the distant past.

Serebrennikov then asks whether genetic relationship is ever really proven and, if so, how one can verify it.

Serebrennikov feels that the relationship of grammatical formants is more relevant for determining genetic relationship than is a comparison of lexical roots. He notes that Illič-Svityč compared not only lexical items but also grammatical formants. Serebrennikov then details the similarities and differences between selected grammatical formants in various Nostratic languages. After completing this review, he concludes that the grammatical data for Nostratic, especially as it relates to Finnish, had, in the main, been known previously, are sporadic, and are frequently not very persuasive. In a couple of footnotes, the editors take issue with Serebrennikov's conclusions at this point, and I would tend to agree with them. For my part, I fail to see how one cannot be impressed with the high quality of

the grammatical correspondences uncovered by Illič-Svityč. Of course, one can quibble here and there and offer alternative interpretations, but who can deny that Illič-Svityč has gathered together an impressive amount of data from a vast and highly diverse number of languages and has presented his findings in a systematic, well-organized manner, while, at the same time, offering new perspectives on extraordinarily complex issues?

Next, Serebrennikov discusses Nostratic phonology. He finds it difficult to believe that the Nostratic vowels were retained without essential modification from early Nostratic through Proto-Uralic and right down into Finnish. This is a good point. Serebrennikov doubts whether Nostratic had laryngeals. Here again the editors take issue with Serebrennikov, and I would agree with them here too.

Serebrennikov's final conclusions are that Nostratic theory does not provide anything new for the history of Finnish, that unfortunate results emerge from its application to both Turkic and Mongolian languages, that the whole system of Illič-Svityč's arguments in favor of a genetic relationship among Nostratic languages has serious drawbacks, that the Nostratic character of Hamito-Semitic (Afroasiatic) is doubtful (as is a genetic relationship between Finnish and Kartvelian), and that, as a result of these shortcomings, the genetic relationship of the so-called "Nostratic" languages is insufficiently proven.

T. V. Gamkrelidze and V. V. Ivanov. "On the Reconstruction of the Proto-Indo-European Stops: Glottalized Stops in Indo-European." (1980).

It is a mystery to me why this paper was included in the present collection: the subject matter has little to do with Nostratic proper (though there are implications for the comparison of Indo-European with the other Nostratic languages), and the views of Gamkrelidze and Ivanov are well-known and readily available elsewhere. Therefore, this paper will be discussed in only the briefest of terms.

Internal inconsistencies in the traditional reconstruction of the Proto-Indo-European stop system make that system highly improbable from a typological point of view. Reinterpretation of the traditional plain voiced stops (*b, *d, *g, *g^w) as glottalized stops (that is, ejectives: *p', *t', *k', *k'^w respectively) accounts better for the distributional patterning of this series than does the traditional reconstruction. Furthermore, the traditional plain voiceless stops (*p, *t, *k, *k^w) should be reinterpreted as voiceless aspirates (*ph, *th, *kh, *k^{wh} respectively),

while the traditional voiced aspirates (*bh, *dh, *gh, *g^{wh}) are to remain unchanged. In this revised interpretation, aspiration is viewed as a redundant feature, and the phonemes in question could also be interpreted as allophonic variants without aspiration.

Traditional PIE			Gamkrelidze-Ivanov		
I	II	III	I	II	III
(b)	bh	p	(p')	bh/b	ph/p
d	dh	t	t'	dh/d	th/t
g	gh	k	k'	gh/g	kh/k
g ^w	g ^{wh}	k ^w	k' ^w	g ^{wh} /g ^w	k ^{wh} /k ^w

The revisions proposed by Gamkrelidze and Ivanov provide new insights into the underlying principles governing Grassmann's Law, Bartholomae's Law, and the Indo-European root structure constraints.

I have expressed strong support for the revisions proposed by Gamkrelidze and Ivanov (as well as Paul Hopper) elsewhere.

* * *

Though the editors of this collection are to be commended for making available papers on recent Soviet scholarship on Nostratic, the book is also a disappointment. Three of the papers are by Ivanov, two of which are reviews by him of Illič-Svityč's comparative Nostratic dictionary. These reviews are interesting in themselves, and Ivanov is a great linguist in his own right, but I believe that the majority of scholars would prefer to have the original source material in front of them so that they can make their own evaluation. When one considers all that could have been included in this collection (such as the many exciting papers on Nostratic published by Illič-Svityč and Dolgopol'skiĭ in *Etimologija*⁵), one can only feel cheated by what the editors have chosen for us to see. Moreover, the book does not do justice to the important role played by Dolgopol'skiĭ (who, by the way, is still making important contributions to Nostratic studies). Finally, it must be noted that the book is extremely poorly edited: I counted nearly thirty typographical errors in the Foreword alone, some of which are trivial but others of which are quite egregious.

ADDENDUM

In this Addendum, I would like to make several comments of my own on recent Soviet research on Nostratic. Specifically, I will deal with this research as it has been codified in Illič-Svityč's comparative Nostratic dictionary.⁶ Let me begin by stating unequivocally that I have the highest admiration for what Soviet scholars have achieved. Their research has opened up new and exciting possibilities and given Nostratic studies new respectability. However, this does not mean that I agree with everything they say. I regard their work as a pioneering effort and, as such, subject to modification in light of advances in linguistic theory, in light of new data from the Nostratic daughter languages, and in light of findings from typological studies that give us a better understanding of the kind of patterning that is found in natural languages as well as a better understanding of what is characteristic of language in general, including language change.

Let us first look at phonology. In 1972 and 1973, the Soviet scholars T. V. Gamkrelidze and V. V. Ivanov proposed a radical reinterpretation of the Proto-Indo-European stop system. According to their reinterpretation, the Proto-Indo-European stop system was characterized by the three-way contrast glottalized ~ voiceless (aspirated) ~ voiced (aspirated) (see the preceding pages for a summary of their views). A similar proposal was made by Paul J. Hopper at about the same time.

This new interpretation opens new possibilities for comparing Indo-European with the other Nostratic daughter languages, especially Kartvelian and Afroasiatic, each of which had a similar three-way contrast. The most natural assumption would be that the glottalized stops posited by Gamkrelidze and Ivanov for Proto-Indo-European would correspond to glottalized stops in Proto-Kartvelian and Proto-Afroasiatic, while the voiceless stops would also correspond to voiceless stops and voiced stops to voiced stops. This, however, is quite different from the correspondences proposed by Illič-Svityč. He sees the glottalized stops of Proto-Kartvelian and Proto-Afroasiatic as corresponding to the traditional plain voiceless stops of Proto-Indo-European, while the voiceless stops in the former two branches are seen as corresponding to the traditional plain voiced stops of Proto-Indo-European, and, finally, the voiced stops to the traditional voiced aspirates of Proto-Indo-European. Illič-Svityč then reconstructs Proto-Nostratic on the model of Kartvelian and Afroasiatic with the three-way contrast glottalized ~ voiceless ~ voiced.

The mistake that Illič-Svityč made was in trying to equate the glottalized stops of Proto-Kartvelian and Proto-Afroasiatic with the traditional plain voiceless stops of Proto-Indo-European. His reconstruction would make the glottalized stops the least marked members of the Proto-Nostratic stop system. Illič-Svityč's reconstruction is thus in contradiction to typological evidence, according to which glottalized stops are uniformly the most highly marked members of a hierarchy.⁷ To bring the reconstruction of Proto-Nostratic into agreement with the typological evidence, the correspondences between the various branches of Nostratic should be modified as follows:

Proto-Nostr.	Proto-Kartv.	Proto-Afroas.	Proto-IE	Proto-Uralic	Proto-Altaic	Proto-Dravidian
p- -p-	p- -p-	p- -p-	p- -p-	p- -p-	p ^h - -b-	p- -pp- ~ -v-
b- -b-	b- -b-	b- -b-	b- -b-	p- -w-	b- -b-	p- -?- ~ -v-
t'- -t'-	t'- -t'-	t'- -t'-	t'- -t'-	t- -t-	t- -d-	t- -t(t)-
t- -t-	t- -t-	t- -t-	t- -t-	t- -t(t)-	t ^h - -t-	t- -t(t)-
d- -d-	d- -d-	d- -d-	d- -d-	t- -δ-	d- -d-	t- -ṭ(ṭ)-
k'- -k'-	k'- -k'-	k'- -k'-	k'- -k'-	k- -k-	k- -g-	k- -k(k)-
k- -k-	k- -k-	k- -k-	k- -k-	k- -k(k)-	k ^h - -k- ~ -g-	k- -k(k)-
g- -g-	g- -g-	g- -g-	g- -g-	k- -γ-	g- -g-	k- -Ø-

NOTE: Since aspiration is phonologically irrelevant in Proto-Indo-European, it is not shown in the above chart.

One of the consequences of Illič-Svityč's mistaken equation of the glottalized stops of Proto-Kartvelian and Proto-Afroasiatic with the traditional plain voiceless stops of Proto-Indo-European is that he is led to posit forms for Proto-Nostratic on the basis of theoretical considerations but for which there is no firm evidence in the

Nostratic daughter languages. Let us look at one or two such examples:

1. **k/o/** (enclitic) particle: Afroasiatic **k(w)**, Kartvelian **kwe**, Indo-European **k^he**, Uralic **-ka/-kä**, Altaic **-ka** (Illič-Svityč 1971.I:325-26, no. 201).

Note that in this example there is no evidence in any of the Nostratic daughter languages for an initial glottalized stop. There are many more such examples.

2. **kaba/kap'a** "to snatch, seize": Afroasiatic **qb-**; Kartvelian **kb-**; Indo-European **ghabh-/kap-**; Uralic **kappA-**; Dravidian **kavv-/kapp-**, **kava-**; Altaic **k'aba-/k'apa-** (Illič-Svityč 1971.I:313-15, no. 190).

Here Illič-Svityč does not even follow his own sound laws. A better etymology would be:

kap- "to snatch, seize": Afroasiatic **kap-** "to take, seize; palm of the hand": Akkadian *kappu* "hand"; Arabic *kaff* "palm of the hand, hand"; Egyptian *kp* "to seize; hollow of the hand or foot"; Ma'a *-kupuriya* "to snatch". Indo-European **kap-** "to take, seize": Latin *capiō* "to take, seize"; Old High German *haft* "captivity". Uralic **kappA-**: Finnish *kaappaus* "capture"; Mordvin (Erza) *kapode-* "to grab quickly". Altaic **k'apa-** "to seize, snatch": Turkish *kapın* "one who seizes or grabs", *kapıcı* "one who seizes", *kapmak* "to snatch, seize, carry off, acquire", *kapış* "manner of seizing, looting", *kapma* "act of seizing".

What about those examples adduced by Illič-Svityč which appear to support his position? Some of these examples admit to alternative explanations, while others are questionable from a semantic point of view and should be abandoned. Once these examples are removed, there is an extremely small number (no more than a handful) left over. However, compared to the massive counter-evidence in which glottalized stops in Kartvelian and Afroasiatic correspond to similar sounds (the traditional plain voiced stops) in Indo-European, these residual examples seem insignificant.

Now we can take a look at a few counter-examples (this is but a small sampling):

1. **t'yər-** "to cut, split": Kartvelian **č'er-/č'ar-/č'r-** "to cut": Georgian *č'er-/č'r-* "to cut". Afroasiatic **t'yər-/t'yar-** "to cut, split": Arabic *zarra* "to cut, split", *zırr* "sharp-edged stone, flint". Indo-European **t'er-/t'or-/t'ǵ-** "to cut, split": Sanskrit *dr̥ṇāti* "to

rend, split open"; Old English *teran* "to tear". Dravidian *car-* "to break, tear": Parji *car-* "to break, tear"; Malto *car-* "to tear up".

2. *q'wəl-* "to strike, hurt, wound, slay, kill": Afroasiatic *q'wəl-/q'wal-* "to strike, kill": Proto-East Cushitic *k'al-* "to slaughter": Somali *qal-*; Oromo *k'al-*. Kartvelian *q'wal-* "to slay, kill": Chan (Laz) *q'vil-* "to kill"; Georgian *k'al-/k'ł-* (+ **k'wal-* + **q'wal-*) "to kill". Indo-European *k'wel-/k'wol-/k'wł-* "to strike, kill": Old English *awelan* "to die", *awellan* "to kill", *awield* "destruction, death"; Welsh *ballu* "to die"; Armenian *kelem* "to torture". Uralic *kolō-* "to die": Finnish *kuole-* "to die"; Mordvin *kulo-* "to die"; Cheremis *kole-* "to die"; Votyak, Ziryene *kul-* "to die". Dravidian *kol-* "to kill": Tamil *kol* "to kill".
3. *k'ər-* "to gather, collect": Kartvelian *k'r-eb-*, *k'er-b-* "to gather, collect": Georgian (1st sg.) *v-k'reb*, *v-k'erb* "I gather". Indo-European *k'er-/k'or-/k'ṛ-* "to gather together": Sanskrit *grāma-h* "heap, crowd, community"; Latin *grex* "flock, herd"; Russian *gorst'* "cupped hand, handful"; and perhaps Greek *ἀγείρω* "to get together, gather, collect".
4. *t'əh-* "to break, shatter, smash": Afroasiatic *t'əh-/t'ah-* "to break, smash": Arabic *taṭṭaha* "to break, shatter, smash something". Kartvelian *t'ex-* "to break": Georgian *t'ex-* "to break". Indo-European *t'ea-* "to cleave, divide": Sanskrit *dāti* "to cut, divide"; Greek *δαίω* "to cleave asunder, cleave, rend, tear, divide, slay, smite".

Finally, a few remarks need to be made about Illič-Svityč's proposed cognate sets in general. In some of his proposed etymologies, the correspondences between two or three of the branches are sound from a semantic point of view, while those adduced for the other branches are questionable. In several cases, the etymologies should be abandoned altogether. The large number of examples, however, that appear sound from both phonological and semantic points of view is truly impressive.

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NOTES

1) We would expect the developments to have been more as follows than as proposed by Shevoroshkin:

Proto-Nostratic		Proto-Indo-European
T'	→	T
T	→	Th
D	→	D

A typological parallel exists within Semitic, where Proto-Semitic ***T'**, ***T(h)**, ***D** have developed into **T**, **Th**, **D** respectively in the Neo-Aramaic dialect of Tūr-'Abdin.

2) Specifically, Hittite, Palaic, Luwian, and Hieroglyphic Luwian as the oldest representatives of this branch. Lycian, Lydian, and Carian are later representatives.

3) I would like to emphasize that reconstructed languages should be thought of as real languages in every sense of the term. This means that we should be very careful not to reconstruct anything that is not characteristic of language in general: our goal should be to strive for reality in our reconstructions.

4) Ivanov (p. 2 and p. 57) faults preliminary work by Bomhard for being merely a binary comparison of Indo-European and Afroasiatic (Hamito-Semitic). It should be mentioned, however, that in his recent book, Bomhard (1984:291) unreservedly acknowledges the need to bring in the remaining Nostratic daughter languages. In his book, Bomhard is quite explicit in noting that his goal is limited in scope and is not to reconstruct Proto-Nostratic but, rather, to apply a new approach to the comparison of Proto-Indo-European and Proto-Afroasiatic to determine whether or not there is sufficient evidence to consider the possibility that these two language families are in fact genetically related. He concludes, by the way, that the evidence points strongly to genetic relationship, albeit distant. Bomhard is currently gathering data on the other Nostratic daughter languages. Preliminary analysis of these data has led Bomhard to conclude that the correspondences established by Illič-Svityč between Indo-European, Uralic, Altaic, and Dravidian are generally valid, while those between Kartvelian, Afroasiatic, and the other Nostratic daughter languages are in need of revision.

5) An indispensable reference, citing nearly everything that has ever been published on distant linguistic relationship, has just been published by Marge E. Landsberg (1986). Here, one will find listed the articles by Illič-Svityč, Dolgopol'skij, and other Soviet scholars (as well as non-Soviet scholars) on Nostratic.

6) I would like to thank A. B. Dolgopol'skij for his great kindness and generosity in giving me copies of his and Illič-Svityč's *Etimologija* (Этимология) articles on Nostratic as well as copies of volumes I and II of Illič-Svityč's comparative Nostratic dictionary.

I would also like to thank my friend Yoël L. Arbeitman for sending me a copy of the first fascicle of volume III of Illič-Svityč's dictionary.

7) For details on phonological markedness in general and on the frequency distribution of glottalized stops in particular, see Gamkrelidze 1978.

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